

THE LIBERATOR.
BOSTON, JULY 31, 1846.

Until further notice, letters and communications for Mr. Garrison must be addressed to the care of GEORGE THOMAS, Esq., Waterbury Place, London.

THE FIRST OF AUGUST.

Tomorrow is the glorious First! The most glorious of anniversaries! For ever it is marked with a red letter in the calendar! Be it set apart from vulgar uses to the end of time, an enduring memorial of the triumph of modern civilization!

England, with all her faults, has done more for civilization and progress than any other nation of the present times; but her crowning glory was her emancipation of her slaves. It was done in a principle. Done in despite of dark and distant as to its actual economic workings. It was the working out of the noblest of problems. Beautiful visions of the happiness of an emancipated race, floated before the eyes and stirred the hearts of her intelligent thousands and millions; and in obedience to the magic power of public sentiment, the united thought, wish and determination of a nation, the abstract became concrete—the ideal was changed into the actual—the prophecy came to be lowered upon sight. It was no plan for the increase of their own wealth or the security of their own rights. The property which has waited upon the great experiment, has disappointed the forebodings of the most sanguine of its advocates. For, comparatively, had faith to discern the extent of the benefits which the victory of the right was to shed upon the classes of the colonies, free as well as bond. It was done because it was right that it should be done because it was a debt that England owed to the thralls between the tropics; because Humanity, Civilization, Christianity, demanded the discharge of a debt.

It was not done in the wisest manner. The compensation of the twenty millions sterling, and the doom of six years' unrequited toil, under a name, which were granted to the masters, as a way still their holdings, were equally unjust to the paying millions at home, and to the enslaved millions in the colonies. These were tricks of state-manship which marred the beauty of this great act of national repentance and restitution. In justice to the twenty millions should have been drawn from the slaves, as an imperfect reparation of the wrong and robbery to which they and their fathers had been for centuries subjected by the power of the British Empire. But we must remember how new and strange was this unprecedented act of public justice. Men's eyes had not yet been opened long enough to enable them to distinguish trees from mere walking. They were groping their way towards the right, and it is no wonder that in their blind zeal, and in their eagerness to do good, they should have done things which experience has proved to have been wise and unnecessary. And we must remember, too, the cheerfulness with which the overburdened taxpayers of England submitted to this addition to their load, that thereby they might help their brethren in the West Indies to bear their heavier burden. It is by their own experience, or that of others, men learn wisdom. There is no history to guide the steps of the British philanthropists along the path they were treading. We have the advantage of the wisdom of conception and of their errors of deed, and it will be our fault if we do not profit by them both, when the time shall come for the registration of the national decree that slavery shall cease from among us for ever.

It was not accomplished without a long and fierce opposition. Large, wealthy, and powerful classes were leagued against the emancipation. The wise foolishness of politicians, the insouciant idly of trade, the selfish indifference of selfishness were all arrayed either in open or in tacit opposition to the act. Not many wise, or the world's wisdom, not many noble, as the Herald's Gullery counts nobility, not many rich, as the market-places or the Exchange reckons riches, were enlisted in this great work. It was the utterance and embodiment of the deep religious feeling which marks the British character. It was the operation of the state elements of character, rousing to action some of the noblest of society, which, in the middle of the nineteenth century, laid the hierarchy and the monarchy in ruins, and placed Parliament, in the person of the brewer of Huntington, on the throne of the State, that accomplished this beneficent and glorious solution. It is to this class, mainly, that all the great revolutions, or, rather, the successive steps of the great revolution, which illustrate the character of our history of Great Britain, owe their origin, and their triumphs. It is the same characteristic which made the English armies invincible in the past, and which has enabled them to maintain their patient endurance and dogged determination of the present—which have carried Catholic Emancipation, Parliamentary Reform, the abolition of the Corn Laws, and those other great measures which mark our times, in the teeth of a most formidable opposition. It was these to which the world owes the abolition of slavery in the West Indies. It is to them that the Indian Empire will be long owing the justice which will be accorded to it. It is to them that the national church will in due time have been yielded its long cherished domination. It is to them elements of character which will, in process of time, sweep away all public abuses which stand between the greatest general good and the many, and will unto themselves such a philosophy of government as their needs require.

We have said that England has done more for civilization than any other country of past or present times. Alas, that it should be so! We do not see this land that we have thus treacherously deceived the hopes of the nations, and belied the promise of our youth! We, that had exalted ourselves to Heaven, how have we cast ourselves down into the mire! We, that set ourselves up as models to the kingdoms of the world, and boasted ourselves of civil rights and freedom, and scrupulous regard for civil rights and freedom, are now a laughing-stock to the nations, and a superior enjoyment of civil liberty, how have we become a by-word and a hissing to the nations of the world. In our youth we bared away our bright hair for a mess of pottage, and instead of food, we got poison. We have brought with us to the end of our own advantage by committing to the hands of our one-sixth of our fellow-countrymen, and behold, we are slaves ourselves! We stand, and grovel, before the world, not a model, but an example of what Divine vengeance never allows to escape the inexorable penalty.

Thank God, there are some left, who are at least, who acknowledge these truths, and who are not ashamed to blush for their country, or to be in the true glory of that from which their fathers sprung. Of such the country is the world, and the countrymen are all mankind. They seek not to be pardoned, or to misrepresent, a beneficent and wise nation because it was done by another people's glory is their shame. Of such a country they alone be. Of such blood they vindicate their blood. They are not blind to the evils which still afflict the administration of affairs and the social condition of the English nation. But they acknowledge with reverence that it has done a deed which throws all the boasted acts of their own fathers or contemporaries

SPEECH OF MR. HADDOCK, OF MANCHESTER, ON THE RESOLUTION OF MR. HALE, IN REFERENCE TO SLAVERY, IN THE HOUSE OF REPRESENTATIVES, OF NEW-HAMPSHIRE, JUNE 30.

MR. SPEAKER—I am not forward to ask the House; I trust that, keeping within the limits prescribed to the members by the Rules adopted yesterday, I shall not weary it. Indeed, I feel so much of the argument, and so eloquent of gentlemen about me, that I sometimes really forget that I have any thing else to do here but to listen.

There are subjects, however, upon which, as a citizen of an intelligent free State, and more especially as one of the Representatives of the seat of the principal literary institutions of New Hampshire, where the young men of the State are instructed and disciplined in the principles and duties of life, I am not content to be wholly silent.

The question before the House is one of these subjects—a question of principle, of high moral duty, of liberty and humanity—the great question of civil history, upon which have been expended the best energies of awakened mind all over the world, and with which are connected the dearest hopes of our race.

The resolution under consideration invites us to express ourselves on the subject of American Slavery—to speak out—to let our voice be heard as the Government of New Hampshire, as a portion of the people of the free hills and the free air of the North.

The amendment offered by the gentleman from Weare, proposes inaction—silence. Sir, I can consent to no such thing. It is time for this State to speak, to speak intelligently and decidedly. She cannot be still and be guiltless. It is too late for indifference, or neutrality, or delay. It is the duty of this Legislature to utter its voice in the cause of human liberty. The people of the State demand it; the country looks for it. We cannot evade the responsibility. It is the highest duty of the Government at this moment, and I rejoice to see the disposition here to meet that duty manfully and heartily. We shall not regret it; it will be among the cherished recollections of our brief public life.

Gentlemen deprecate agitation; they are alarmed at discussion; they court repose and silence. Why are we discussing the matter, Sir? Is it a thing to be feared from inquiry? Is anything to be lost by consideration and courteous, earnest argument of great civil and moral questions? We propose no violence; no exercise of unconstitutional power; no interference with the domestic policy of sister States. We claim no right to strike the shackles from a single slave. We only assert the liberty of speech; we only solicit the ear of the master. We say to the people of the slave holding States, 'come, let us reason together.' We appeal to the conscience, the judgment, the magnanimous sentiments of the human heart. And it is matter of great joy, that this appeal is not idle or vain. It never was wholly so in any age of the world, nor in any important subject. It will not be so in this instance. It has not been so hitherto.

Discussion has done something for the liberation of the slave already. It has done not a little. It has engaged our own attention to the condition and the rights of the oppressed.

The youngest member of this house is able to recollect, when almost nothing was known, or thought, of the American slave, in this remote part of the country. Intercourse with the South was frequent. Jefferson has indeed expressed concern and alarm for his guilty country; enlightened philanthropists had, here and there, ventured to question the right, and to condemn the policy of negro slavery. But there existed very little knowledge of the subject, and still less interest in it among the people at large. Men were absorbed in their own pursuits, exulting in their own freedom, and gathering together in their places of religious worship, to thank God for the blessings of a free government, and a Gospel, apparently ignorant of the cruel bondage under which so many of their fellow-men and fellow-citizens were at the same time pining with sorrow and fainting in despair. New-England mothers were soothing their infant offspring to repose with the gentle voice of prayer and the sweet hymn of praise, all unconscious that there were thousands and tens of thousands of mothers in the South, rejoicing in the white slave, and all their children, or themselves, their own. No voice was lifted up in their behalf; no prayer for them mingled with the incense of the public altar, or added fragrance to the odors of the domestic sacrifice. We labored by day, and went to our beds at night, as if no such thing as slavery existed among our people. We rejoiced in the more virtuous and happy slaves as the freest, the best, the happiest of nations. And what do we now see? We see men everywhere becoming sensible, that all this innocence, and freedom, and happiness are marred by the toleration of a system of more relentless oppression; more grinding, galling, hopeless slavery, than ever disgraced the earth or defiled the human soul. The pulpit is no longer silent; public assemblies are agitated by the question of universal emancipation. The rights of the oppressor, the claims of wronged, outraged humanity, are weighed and appreciated. Not a political body can assemble, from the county convention to the National Legislature, without being excited upon the subject. Ecclesiastical societies are divided upon the subject. The State, and the Church, and the whole people, are coming to be alive to the sin and shame of American Slavery.

The two great divisions of the Presbyterian Church, lately met in their General Assemblies in Philadelphia. One of those bodies was addressed in a fraternal admonition under the name of their brethren in Scotland. The other received an epistle of fraternal reproof from their brethren in Canada. The latter, under the usual forms of courtesy and Christian love, was so pungent and caustic in its remonstrance, that the Assembly, excited to indignation, were ready to refuse the document even a reading. One of the Doctors, more wary and more recent than the others, spoke in moderation, to forbearance. If, said he, we reject this fraternal letter, we renounce communion with the Presbyterian Church of Canada; if we renounce communion with the Church of Canada, we must renounce communion with the Free Church of Scotland, and with the Presbyterian Church of Ireland. And then there is the Presbyterian Church of the United States of America? Alone in the world. And the brethren heard the Church of Canada through, though what more they did, I am not informed. I know, however, that for the first two weeks of their meeting, both branches of this church were occupied with Slavery, as a leading subject. A large part of the Unitarian Clergy have openly declared themselves abolitionists; the Free Will Baptist Church has gone over in a body to that side of the question. The Methodist Church is actually rent asunder upon it. And the Episcopal Church is only waiting, as one of her sons has said, till she can move with dignity, propriety, and effect.

What do we now see? Why, a total revolution, not in the state of the public mind, but in the conduct and prevailing public sentiment, against which no institutions can long maintain themselves—a deep-seated and heart-felt respect for human rights and the blessings of freedom, and knowledge, and Christianity, which cannot subsist in the same country, or the same age, with a systematic oppression, that cuts off millions of human beings from every thing elevating in knowledge, every thing precious in freedom, every thing divine and heavenly in our holy Religion. And this great change is one of the fruits of discussion.

Another effect of this discussion is that it has attracted to the attention of the world. The increased intercourse among the civilized nations has introduced a new standard of national justice and honor—the public sentiment of the world. We feel the force of the opinions of mankind; we recognize the authority of the conscience of the human race. No people of any civilization can be wholly regardless of this august tribunal. No usage of society, no public wrong, no national error or immorality, that falls under the condemnation of this inexorable Judge, is likely long to remain uncorrected. The citizen of the offending State, in his migrations and sojourns abroad, is marked and reproached. He feels ill at ease out of his own country. He looks back to it with mortification, and returns to it with diminished self-respect. His patriotism is humbled. As the traveller who leaves the cabin of one of our two Western steamboats, at the rising of the sun, and emerges into the air of the verdant, fragrant morning, dreams not in what an atmosphere he has passed the night till he returns to it, so the citizen of an erring, sinning republic, bred amidst the wrongs of his native land, must go out from it before he can see its institutions and character in their true light. The American citizen sees the oppression, practised and justified in his own country, more clearly, and feels the wrong more keenly as he comes home again from the north of the Old World. There is no longer a country of Europe,

where an American republican is secure from reproach. Our darkness is made to shine to the world. Our discussions have discovered our guilt; have published our disgrace; have brought down upon us the denunciation and reprobation of the civilized man, every where. I take no pleasure in it as a national disgrace; but something is to be expected from it as a national remedy.

These discussions have done very much. They have brought the literature of the world to bear upon the institution of American Slavery.

The instruments of war, armaments, and ships of war have ceased to be the main energies of influence among men. Government itself is a secondary agency in human affairs. The little column of mysterious characters, which so puzzled our childhood, has come to have more weight in the history of the world, than all the bayonets and cabinets of Europe. The press is the predominant element of our civilization. Society is more directed and moulded by it than by all other causes. And the press, in all its departments, from the productions of Genius down to the daily effusions of fugitive thought in magazines and newspapers, is substantially free in its tone. No work of original mind, no creation of a lofty and poetic inspiration, ever breathes a selfish spirit, such as a spirit is at war with the sentiments of true genius in all ages. It has nothing in its congenial with the generous views the liberal feelings, the humane, philanthropic enthusiasm of a profound and permanent literature.

The spirit of literature, more especially Christian literature, is free and friendly to freedom. And now the eye of the master is opened, and his sensibility quickened by the discussion. I do not mean to say that American slavery, he cannot study a work of mind, he cannot read a volume of poetry, cannot run over a romance or a novel of the day, without meeting a contradiction of his philosophy of life, or encountering a rebuke for his inhumanity to man. He cannot admire the pictures of our common nature in Shakespeare; he is elevated by the grandeur of our destiny and the wonders of our redemption in Milton; he cannot inhale the sweet breath of love from Cowper, without being impressed with respect for human nature in its lowliest estate, and destination of human slavery in its midst form.

Were there no book but the Bible, it were itself enough to erode the institution of slavery. It is at least as old as Abraham had servants born to him in his own house, as Moses recognized slavery in his civil code, if our blessed Lord uttered not a word of condemnation of it, if St. Paul sent back a servant to his master with an epistle of commendation; still there is in the Bible a deep seated hostility to every form and degree of human servitude. I do not mean to say that the Bible is a declaration of the fundamental doctrine of the original equality of all men before God, of a common recognition by the same blood, of a practical experience of the same grace, and a common inheritance of glory in Heaven—those living and glorious truths of the Gospel are all so many arguments and so many instruments of universal freedom. They that sit down together at the communion of the Lord's table, and converse together, as strangers upon earth, fellow-travellers to the new Jerusalem, in which their common hopes all centre, and to which their weary and anxious feet are pressing with a common zeal, cannot be master and slave; they be all brethren.

But where is all this agitation to end? Why, Sir, just where all discussion ends, in a clearer recognition of truth and a deeper feeling of duty, in the progress of liberty and the elevation of man—in the advancement of the happy day, when not a son of God shall wear a chain upon his limbs, or feel the iron of oppression in his soul.

It will require efforts, earnest efforts, sacrifices of treasure, and it may be, of blood. No great enterprise for humanity is ever accomplished without them. But I look to see men arise equal to the crisis, superior to all dangers, and endowed by God for their mission. The Wickliffs and Luthers, the Clarksons and Wilberforces have not all lived yet. In a great cause great men arise and enjoy a charmed life. A Providence protects them; a cloud of Divine love is a shield all over them. The stars will fall from men's eyes; the veil will be rent from their hearts.

And when once this point is reached—when slavery is seen in its true light, as an offence to Heaven and an outrage upon man, as the curse alike of the oppressed and the oppressor, there will be no great difficulty in getting rid of it. Herds of human cattle that darken the plains of the south, will be away as the flocks that whiten our hills, when we have no longer any interest in multiplying them. Mr. Speaker, I sincerely rejoice, that New Hampshire is speaking out upon this subject. The time has gone by, when her silence and her consent to the extension or the continuance, of negro slavery in these States. I speak not as a Whig nor as a Democrat, but as a citizen of a free State, as a minister of the Religion of Liberty. I congratulate the people of the State, and of the whole country, that the day has come when a son of New Hampshire cannot stand up in the National Legislature, and assent by voice or vote, to the extension of the free north, renounce the doctrine of our Fathers, that all men are born equal; or subscribe to the policy which seeks to strengthen the foundations and enlarge the dominions of a tyranny, in comparison with which the oppression of the American Colonies was independence. If it were in my power I would congratulate the poor victims of this oppression themselves. I would wish to see them cheering and sustaining message, that, in our orisons, his woes and his wasted hopes are at length remembered. It would console him under the weight of his weary bondage to know that he has new friends among the friends of humanity—new brethren in the free States, who 'remember them that are in bonds as bound with them.'

SLAVERHOLDING SUBORNATIONS.
Extract of a letter from Hon. J. R. Giddings of Ohio, dated Washington city, June 30, 1846.

GENTLEMEN:—Your favor of the 19th ult. reached me by due course of mail, but I have been unable to find time to answer it until this day. I will first reply to your second interrogatory, by which you ask whether I am in favor of a dissolution of the Union.

Holding, as I have ever done, the perfect right of the constituent to understand the views of his representative upon all political subjects, I shall cheerfully respond to your question. If you refer to the American Union formed in 1787, as it was subsequently modified by the admission of Louisiana, to which each of the several States yielded its tacit consent, and which was afterwards modified by a revolution in our Government, then I am in favor of the Union. If you refer to the Union as it is at present, then I am not in favor of it. I am in favor of a new Union, based upon certain definite principles, clearly expressed in a written constitution. That constitution, upon which the Union was solely based, had been framed by a convention assembled from all the States. But when it had been thus framed, it had no binding effect until it was submitted to the examination of the people of each State, and had been accepted by them. Thus we find the preamble of that great charter of our rights commencing with these emphatic words: 'We, the PEOPLE OF THE UNITED STATES, DO ORDAIN AND ESTABLISH THIS CONSTITUTION, &c.' Thus, the adoption of the constitution and the formation of the Union, was literally the act of the people. But it never would have received the sanction of the patriots of that day, had not the people of the Federal Government been specifically set forth, and the rights of the States as definitely described. The danger of unlimited powers, when vested in any man, or number of men, was appreciated by them; and they felt that by throwing around the powers of the Federal Government distinct constitutional limitations, they had secured to themselves and to their posterity the great charter of their Revolutionary struggles.

The government thus formed, possessing certain definite powers, plainly expressed in the constitution, received the universal approbation of our people. These definite limitations of power were regarded as the palladium of our liberties; and the Federal Government, framed by the wisdom and cemented by the blood of our fathers. Forty years residence among the people of our district, including periods of peace and of war, of public prosperity as well as adversity—in which they have known me in private life, in my professional duties; in our State Legislature, and in Congress, has given me an evidence, I trust, of my attachment to our constitution than mere words could have done.

When I say that Congress has no constitutional power to annex Texas to the United States, I merely repeat the unanimous voice of our own State Legislature, expressed in 1838, and repeated in 1845; and the voice of Massachusetts, Rhode Island, Connecticut and Vermont, as expressed by their several Legislatures. I merely reiterate the avowed sentiments of Mr. Van Buren, Mr. Forsyth, and other distinguished democratic statesmen; I do but use the language of Mr. Adams, and of nearly every other member of Congress who spoke against the resolutions of annexation, and of the entire whig party, North and South; of a large portion of the democratic press of the North, and of many democratic conventions. If these five sovereign States, two ex-Presidents, distinguished Senators and members of the House of Representatives, conventions of the people, and public presses, were correct when they declared that Congress possessed no power to annex a foreign government to the United States, it is certain that the act thus done is void in the eyes of the people. The act is void in the eyes of the people, and it is void in the eyes of the States, as a complete dissolution of the Union of 1787. But it is quite unnecessary to refer to opinions of statesmen. It is certain that the people of Ohio, and of every free State east of it, except New Hampshire, have at all times expressed the same to say that it is our duty to 'dissolve the Union,' or to deny our southern brethren any of their Constitutional rights, but we do mean to say that our neighbors can never be made to respect their rights of ours, while we have no inclination to respect ourselves. So long as we, unanimously, can refuse to annex Texas, and then whip round in its defence—so long as we can divide and subdivide ourselves on almost every subject which concerns our interests—so long as we listen to the counsels of men among us who are preaching up submission to Southern dictation, we may expect to be taunted for our servility and apathy.

New-England, however, has not been the most guilty in succumbing to the impetuous demands of the South. Pennsylvania and New-York have set us a most loomy example. Whether Pennsylvania will once get her eyes open is rather doubtful. She has been compelled to swallow many a bitter dose, but none have been more unpalatable to her than the repeal of the Tariff of 1842.

NEW-HAMPSHIRE ANTI-SLAVERY.
The following Preamble and Resolution were adopted by the House of Representatives in New Hampshire, on the 24th inst., the Preamble by a vote of 130 to 91, and the Resolution UNANIMOUSLY.

Whereas, the government of the United States, by the annexation of a foreign nation, and by the admission of the States of Texas with a Constitution that in effect makes Slavery perpetual therein, have placed us as a people before the world in the false attitude of supporters and defenders of a system of oppression odious to every friend of liberty and abhorrent to every principle of humanity and religion; and whereas, the constant, progressive, and increasing number of slaves, and the power have become so formidable and impetuous, that forbearance ceases to be a virtue, and to be silent is to be false to the great interests of Liberty; therefore, Resolved, by the Senate and House of Representatives, in General Court convened, That New Hampshire solemnly and deliberately announces and reiterates her abiding and unchanging adherence to the great principles of the Declaration of our Revolutionary Fathers, that 'All men are created equal, re-asserted in the first articles of the Bill of Rights of our own constitution; that she declares her firm determination that, in the great contest now being waged between Slavery and Freedom, her voice shall be heard on the side of the former; that she pledges her aid, her sympathy, and, within the means of her constitutional action, her co-operation with the friends of civil liberty throughout the land, in every just and well-directed effort, for the suppression and extermination of that terrible scourge of our race, Human Slavery.

From the Cherokee Advocate.

GENERAL JESUP AND THE SEMINOLES. FLORIDA WAR. A large claim, growing out of the Florida war, and now pending a decision at Washington, is producing considerable feeling among the Seminoles, and will probably be agitated before Congress for a number of years to come, unless it shall be more speedily disposed of than are such cases generally. The nature of the claim, as represented to us by a gentleman who seems to be familiar with it, is this:

While the war was going on in Florida between the United States and the Seminoles, General Jesup issued a proclamation, promising the Seminoles, who would forsake their masters and surrender themselves to be removed West of the Mississippi. Under the inducement thus held out to them, a large number of slaves came and placed themselves under the protection of the United States troops. After this proclamation had been issued, but before the runaway negroes were removed, General Jesup succeeded in prevailing on a considerable number of the Seminoles to consent to remove also, with the express promise and understanding that they should be secured in the possession of all the property they might bring with them, in their new home.

Under this promise, the Seminoles removed, and brought with them the negroes who had surrendered to them by General Jesup, to bring to an end the Florida war, while the Seminoles say that he had no right in time of war to make such promises; and even if he had the right, that he had made others to them of a directly opposite kind, which, in good faith, are equally obligatory on the government. The questions to be settled in disposing of the subject, are, first, what are the duties of the government towards the negroes, to reduce them from their owners, and if so, to which shall good faith be observed—the negroes or the Seminoles?

The reason alleged for depriving the Seminoles of their large number of slaves is, the promise made to them by General Jesup to bring to an end the Florida war, while the Seminoles say that he had no right in time of war to make such promises; and even if he had the right, that he had made others to them of a directly opposite kind, which, in good faith, are equally obligatory on the government. The questions to be settled in disposing of the subject, are, first, what are the duties of the government towards the negroes, to reduce them from their owners, and if so, to which shall good faith be observed—the negroes or the Seminoles?

THE NORTH HAS NOTHING TO DO WITH SLAVERY.

Men born to grovel—naturally disposed to hug the fetters which have been thrown around them by the arrogance of the South, make use of the above expression, first to catch themselves into the belief that they are free, and second as an excuse for their cowardly submission. It is a lie, and those who make use of it, are liars. The North has nothing to do with Slavery (not slavery), but as the South, and extend it, as the South. Massachusetts has as much to do with Slavery in the District of Columbia, and all the States admitted into the Union since the adoption of the Constitution, as South Carolina. No important act of the general Government is independent of the influence of Slavery, acting directly upon it. Our duties will not, or cannot see it. They begin to see, however, that Slavery has something to do with the North, as it touches the tariff.

THE FREE CHURCH OF SCOTLAND—GEO. COMBE.

We are permitted to publish the subjoined extract of a private letter, dated June 7th, just received by a friend of ours, from Geo. Combe, of Edinburgh, the distinguished physiologist.

'I must tell you anti-slavery news that will interest you. My friend Frederick Douglass broke down this morning. He has an excellent brain. His benevolence and veneration are both large, and his conscientiousness is full, while his intellect is vigorous and practical, and his propensities all of subordinate dimensions. He and Messrs. Buffum and Wright, aided by Mr. George Thompson, are doing battle against the Free Church of Scotland. They are sending back the money which their deputation accepted from the Free Church of Scotland, and are calling for the Free Church of Scotland to do the same. They are held in our Music Hall, every part of which, including the orchestra, is filled to overflowing night after night. The audience must amount to 1800 souls, and they applaud to the echo each heavy denunciation of slavery and each assault on the Free Church, for fraternizing with slaveholders. Mr.

pen that the patronage of the Executive should always be bestowed on recipients from the South with a most liberal hand. Every one who has bestowed little attention to this subject for the last twenty years, has long known this to be true. There is nothing about the matter that is new. It is doing great injustice to President Polk, to charge him with neglecting New-England, or the five States, more than have his predecessors generally. We, at the North, have invited this neglect, and are ourselves the more guilty party. We have slandered the character of our public men, especially those men who have established any portion of independence and manhood, and by our actions have plainly told them that the way to gain our approbation was to exhibit a crouching servility to the South. Even Martin Van Buren was denounced for the only act of independence he ever exhibited, and lost his prospects accordingly.

There is no danger, however, that New-England will soon be forgotten. Our virtues and our vices are too prominent for that. We shall be respected abroad just as soon as we begin to respect ourselves. We have men, full grown men here at the North, capable of making themselves heard, felt, and known, and there is no danger but they will do so; the moment the people are willing to declare themselves to be free. In saying this, we do not mean to say that it is our duty to 'dissolve the Union,' or to deny our southern brethren any of their Constitutional rights, but we do mean to say that our neighbors can never be made to respect their rights of ours, while we have no inclination to respect ourselves. So long as we, unanimously, can refuse to annex Texas, and then whip round in its defence—so long as we can divide and subdivide ourselves on almost every subject which concerns our interests—so long as we listen to the counsels of men among us who are preaching up submission to Southern dictation, we may expect to be taunted for our servility and apathy.

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NEW-HAMPSHIRE ANTI-SLAVERY.
The following Preamble and Resolution were adopted by the House of Representatives in New Hampshire, on the 24th inst., the Preamble by a vote of 130 to 91, and the Resolution UNANIMOUSLY.

Whereas, the government of the United States, by the annexation of a foreign nation, and by the admission of the States of Texas with a Constitution that in effect makes Slavery perpetual therein, have placed us as a people before the world in the false attitude of supporters and defenders of a system of oppression odious to every friend of liberty and abhorrent to every principle of humanity and religion; and whereas, the constant, progressive, and increasing number of slaves, and the power have become so formidable and impetuous, that forbearance ceases to be a virtue, and to be silent is to be false to the great interests of Liberty; therefore, Resolved, by the Senate and House of Representatives, in General Court convened, That New Hampshire solemnly and deliberately announces and reiterates her abiding and unchanging adherence to the great principles of the Declaration of our Revolutionary Fathers, that 'All men are created equal, re-asserted in the first articles of the Bill of Rights of our own constitution; that she declares her firm determination that, in the great contest now being waged between Slavery and Freedom, her voice shall be heard on the side of the former; that she pledges her aid, her sympathy, and, within the means of her constitutional action, her co-operation with the friends of civil liberty throughout the land, in every just and well-directed effort, for the suppression and extermination of that terrible scourge of our race, Human Slavery.

From the Cherokee Advocate.

GENERAL JESUP AND THE SEMINOLES. FLORIDA WAR. A large claim, growing out of the Florida war, and now pending a decision at Washington, is producing considerable feeling among the Seminoles, and will probably be agitated before Congress for a number of years to come, unless it shall be more speedily disposed of than are such cases generally. The nature of the claim, as represented to us by a gentleman who seems to be familiar with it, is this:

While the war was going on in Florida between the United States and the Seminoles, General Jesup issued a proclamation, promising the Seminoles, who would forsake their masters and surrender themselves to be removed West of the Mississippi. Under the inducement thus held out to them, a large number of slaves came and placed themselves under the protection of the United States troops. After this proclamation had been issued, but before the runaway negroes were removed, General Jesup succeeded in prevailing on a considerable number of the Seminoles to consent to remove also, with the express promise and understanding that they should be secured in the possession of all the property they might bring with them, in their new home.

Under this promise, the Seminoles removed, and brought with them the negroes who had surrendered to them by General Jesup, to bring to an end the Florida war, while the Seminoles say that he had no right in time of war to make such promises; and even if he had the right, that he had made others to them of a directly opposite kind, which, in good faith, are equally obligatory on the government. The questions to be settled in disposing of the subject, are, first, what are the duties of the government towards the negroes, to reduce them from their owners, and if so, to which shall good faith be observed—the negroes or the Seminoles?

The reason alleged for depriving the Seminoles of their large number of slaves is, the promise made to them by General Jesup to bring to an end the Florida war, while the Seminoles say that he had no right in time of war to make such promises; and even if he had the right, that he had made others to them of a directly opposite kind, which, in good faith, are equally obligatory on the government. The questions to be settled in disposing of the subject, are, first, what are the duties of the government towards the negroes, to reduce them from their owners, and if so, to which shall good faith be observed—the negroes or the Seminoles?

THE NORTH HAS NOTHING TO DO WITH SLAVERY.

Men born to grovel—naturally disposed to hug the fetters which have been thrown around them by the arrogance of the South, make use of the above expression, first to catch themselves into the belief that they are free, and second as an excuse for their cowardly submission. It is a lie, and those who make use of it, are liars. The North has nothing to do with Slavery (not slavery), but as the South, and extend it, as the South. Massachusetts has as much to do with Slavery in the District of Columbia, and all the States admitted into the Union since the adoption of the Constitution, as South Carolina. No important act of the general Government is independent of the influence of Slavery, acting directly upon it. Our duties will not, or cannot see it. They begin to see, however, that Slavery has something to do with the North, as it touches the tariff.

THE FREE CHURCH OF SCOTLAND—GEO. COMBE.

We are permitted to publish the subjoined extract of a private letter, dated June 7th, just received by a friend of ours, from Geo. Combe, of Edinburgh, the distinguished physiologist.

'I must tell you anti-slavery news that will interest you. My friend Frederick Douglass broke down this morning. He has an excellent brain. His benevolence and veneration are both large, and his conscientiousness is full, while his intellect is vigorous and practical, and his propensities all of subordinate dimensions. He and Messrs. Buffum and Wright, aided by Mr. George Thompson, are doing battle against the Free Church of Scotland. They are sending back the money which their deputation accepted from the Free Church of Scotland, and are calling for the Free Church of Scotland to do the same. They are held in our Music Hall, every part of which, including the orchestra, is filled to overflowing night after night. The audience must amount to 1800 souls, and they applaud to the echo each heavy denunciation of slavery and each assault on the Free Church, for fraternizing with slaveholders. Mr.

Douglass's speeches are truly eloquent, from the intensity of emotion and earnestness which pervade them.

'The walls and even the pavements of the streets bear the words 'send back the money—the price of blood,' or simply 'send back the money,' in every form of character, showing that the people write the words, although printed placards to the same effect also abound. In every society the subject is discussed, and no voice defends slavery; although many consider the slaveholders as the true owners of institutions established before they were born, and therefore as not necessarily sinners in holding slaves. I make great allowance for individual slaveholders, because they may be beset with difficulties. I told Frederick that he should abstain from pressing beyond the line of justice against them, because to do so is to heget sympathy in their favor.

'My grand charge against them is, that they do not plead guilty to the sin and inhumanity of slavery, do not propose to mitigate it, and repel all overtures for bringing it to an end. When they occupy this position, no course is left open to the advocates of humanity and justice, but to denounce the whole system, and expose its utmost enormity. I make this reason for insisting on our taking immediate abolition. While the slaveholders defend slavery, its opponents cannot take any lower ground. When a man who owes me money denies the debt, out and out, I can do nothing but claim every cent of it. It is needless to talk of a compromise, or payment by instalments, or any other abatement, as long as he repudiates 'the whole obligation on him to pay. Let the slaveholders acknowledge that emancipation is a debt due to the slave and to humanity, and we may then talk of terms and instalments of freedom—but not till then.

Twenty-first Chapter of the First Book of Kings.

1. 'And it came to pass, after these things, that Parades of Mexico, sometimes called Naboth the Jezreelite, had a vineyard lying between the River Nueces and the Rio Grande, sometimes said to be in Jezreel, hard by the Palace of James K. Polk, ruler of the United States, sometimes called Aba, King of Samaria.

2. And Polk spoke unto Parades saying, Give me thy vineyard, that I may plant therein a vine; and I will give thee money for it. And Parades answered him, saying, I cannot give thee my vineyard, for it is in mine inheritance of my fathers unto thee.

3. And Parades called Naboth, said unto Polk, The Lord forbid it me, that I should give the inheritance of my fathers unto thee.

4. And Polk came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken unto him; for he said I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and would eat no bread.

5. But Slavery, sometimes called Jezebel his wife, whom he greatly loved, came to him and said, Why is thy spirit so sad, that thou eatest no bread?

to the shade. A majestic act of acknowledgment, for the wrong and present preparation. It is a wrong which may well counterbalance a thousand virtues. They endeavor to prove the sincerity and honesty of the cause, and to show the people that they are not bringing their own people to the same point of degradation.

Let all such assemblies, on the morning, in their own neighborhoods, and below the day with joy and enthusiasm; with the voice of eloquence and with thanksgiving; with the voice of cheerfulness and with the voice of prayer.

First! The most glorious of anniversaries, the anniversary of the day when the first African slave was landed in America, and the anniversary of the day when the first African slave was freed.

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quite what is doing, and what can we do. We would return our thanks to Mr. Estlin, in the name of the cause, for this fresh proof of his untiring devotion to it. And in return for this and all his other exertions in the cause of our enslaved countrymen, we can only hope that he will receive the rich reward of a continuing and increasing interest in it, until the work is done and the slave set free.

THE MEXICAN WAR. The Mexican war is at present lying in summer quarters in the city of Matamoros. The Rio Grande has shown itself less amenable to authority than could be desired, and has refused to transport the troops and their supplies on the terms which Gen. Taylor was prepared to offer. Since the days of Canute, and indeed we may say of Xerxes, the waves have generally shown themselves as headless of the word of command as indifferent to stripes and floggers.

But we beg our readers not to distress themselves with the apprehension that the grand purposes of the war are at a stand, on this account. Not at all. The half million a week is not at a halt, though the troops are at a stand, on this account. Not at all. The half million a week is not at a halt, though the troops are at a stand, on this account. Not at all.

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THE NEW-ENGLAND WASHINGTONIAN. The following article is from the Washingtonian of last Saturday, July 25th. We copy it because we are the party referred to. And we append to the letter which drew it forth, that our readers may see what were the reasons we gave for discontinuing the paper. It will be seen that they were quite distinct from those suggested by the editor of the Washingtonian.

INTOLERANCE. A gentleman who is known as one of the chief supporters of Wm. Lloyd Garrison, and who is warmly engaged in all the reforms of the day, has sent us a letter, in which he orders us to strike his name from our books, as he is no longer willing to take our paper. The reason assigned for this withdrawal of patronage is, our defence of Henry Clapp, Jr., and what the gentleman is pleased to call our "virulent attack upon Mr. Garrison." Now this very gentleman will praise all day about a "free press," and freedom of speech, and an "unfettered press," and yet he will do all in his power to put trammels on every pen and tongue that will not write and wag to suit him and his dear party.

When our worthy ex-subscriber makes another speech in Boston, we shall endeavor to be present, and hear what the gentleman has to say about the "freedom of the press." In the mean time, we would call the attention of our past-patron (who has taken our paper from its commencement) to the following item, which we cut from the Boston Chronicle:

The following is the letter in question: DEBNAH, July 6, 1846. MR. JOHN T. COLE, Editor of the N. E. Washingtonian: Sir—I ask of you the favor to direct your book-keeper to erase my name from the list of subscribers to the Washingtonian.

I make this request because I have discerned, with much regret, in your impassioned defence of Mr. Henry Clapp, Jr., and in your virulent attack upon Mr. Garrison for his just and timely exposure of the character of that person, a disregard of truth, or an inability to perceive moral distinctions, which must equally render you unfit for the prominent position you occupy in the Washingtonian movement, and unworthy of the confidence of its friends.

You will find my account settled to the end of my current year (commencing in March, 1847, I believe); so that all you will have to do will be to have my name crossed from your books. I am, sir, your humble servant, EDMUND QUINCY.

FIRST OF AUGUST IN LYNN. By some oversight, the friends in Lynn have failed to send us a notice of the precise time and place of holding their meeting in that town on the glorious first of August. There is to be a meeting, however, and a great one, and our friends from other towns will have no difficulty in finding the place, as they will be led to it by crowds, which will flock in from all directions to keep this high festival of Freedom.

Those who go by railroad, had better land at the farther depot; and if that is not the one nearest the place of meeting, the friends in Lynn must station some one at each depot to notify the passengers when the cars stop, unless they can adopt some better plan.

We trust that there will be an unprecedented gathering of the true-hearted of old Essex, at Lynn, on this occasion, which will result in a thorough revival of the old anti-slavery spirit.

LETTER FROM HENRY C. WRIGHT. PRAYON Cottage, Rosneath, June 23, 1846. DEAR GARRISON: Your last kind letter is before me. It has been published in the Argus with comments. There is a God, and his thunders sleep not forever. That Union must be dissolved; that Constitution torn to atoms, and scattered to the winds. Both have been an insult to God, and an outrage upon Humanity.

That they must become the scorn and abhorrence of mankind is as certain as that a God of Justice and Omnipotence wields the sceptre of the universe. Those who are seeking to defend that Union and Constitution, are fighting against God; ignorantly, I would fain believe; yet really, truly, fighting against God. I allude now solely to the pro-slavery character of that government. Under its fostering care, slaves have been multiplied from 300,000 to 3,000,000; and slavery extended from 210,000 to 1,000,000 of square miles; and while that Union exists, in its present form, this sum of all villany will be perpetuated and its boundaries enlarged: simply because it offers the highest possible earthly reward to slave-breeding, slave-trading, and slaveholding; for in theory and practice, it clothes a man with political power and importance in proportion to the number of his slaves.

The Almighty God of justice and love is against that Union. It must fall, and Heaven and Earth will have cause to exult over its fall.

But I have another controversy with that Union; so has every man whose profession of Peace is not a name, but a reality; that Union is based on the War Power, and invests man with power over human life to destroy it at discretion, for his own benefit, and without regard to the guilt or innocence of those who are slain. If such a Union is right, then is God a chiseler, and Christianity an insult to human nature. How an anti-war man can say one word in approval of that Union, is amazing to me. It assumes, as the cornerstone of its existence, all that the hired assassin, the slaveholder, or the pirate ever assumed; that we may slaughter innocent men, women and children, whom, in our opinion, our interests demand the sacrifice. What more could the murderer, or slaveholder, or wolf ask? Nothing, beyond, could be yielded by man.

I am in a little chamber, in a little cottage, on the shore of Loch Long. The dark, desolate, gloomy Highlands that rise from the shores of Loch Long, Loch Gall, and Loch Eek, tower up in stern majesty before me. It is a mild solitude, a place of calm, sweet, sublime repose. It is first day. My spirit mingles with the spirit of him before whom these everlasting mountains are scattered, and these perpetual hills do bow. I was worn down; I came here to rest from the din of perpetual conflict. The past 18 months have been months of wear and tear to life. God bless the friends who in that land of tears and blood, are battling for God and Right, for their kind remembrance of me. We expect you over. Don't fail us.

In a letter just received from George Thompson, he says: "I am suffering from a cold on my chest. I have a harsh, dry cough, and a troublesome expectation. Your country seems to be smitten with the madness which precedes destruction. The abolitionism of America will either save or condemn the infatuated wretches who seem to be insanely rushing on their doom, and to be hungry for a world's scorn and a righteous God's indignation and avenging judgments. Would I were with you at Rosneath!"

I shall stay here and breathe this mountain-air alone, and shut out from the haunts of men, till I hear from you, and perhaps till first of August. You will see what I have written about the Sabbath. A hundred copies go over by this steamer. I have one more pamphlet to write, and my work is done, probably, in this kingdom. I want to get strength and resolution to cross that sea. I can't forget it; the passage is dreaded more than death. But I may not find it so bad again.

Thine, H. C. WRIGHT.

THE FIRST OF AUGUST. Remember that Saturday is the great first! Be sure and attend some one of the gatherings held in honor of the day! Let not your offering of joy be wanting on this high festival of Freedom!

Read the notices of the meetings at Abington, Concord and Lynn again, see the arguments offered and the attractions held out to induce you to attend them, and then make your choice, difficult though it be, between them. Let there be a generous rivalry in those neighborhoods to see which can display the greatest number of rejoicing thousands!

JOHNATHAN WALKER. We have before us a pamphlet of 36 pp. from the brain of Jonathan Walker. It is entitled "A Brief View of American Chastity and Humanity," and contains a startling array of facts, and a strong mass of arguments on the subject of American slavery, which make it a valuable tract for general distribution.

Arrangements have been made with the superintendent of the Fitchburg Railroad, to reduce the fare to Concord to half price, on the first of August, provided one hundred tickets can be sold. The cars will stop near the place of holding the meeting. If two hundred persons will go by railroad, a special train for their accommodation will leave Boston, stopping at the way stations, and arrive at Concord in season for the meeting. Our friends are informed that the fare will be reduced, and the special train run over the whole length of the road on the above conditions; and they are urged to spend some little time for the purpose of inducing as many as possible to attend this meeting.

Some of the most eloquent speakers of the age will be there, ringing out their clarion voices, in defence of the sublime doctrine of human brotherhood. Let the teeming thousands of Middlesex county, for this day at least, leave their various occupations, and throng to Concord; not to shed the blood of those who are crushing the rising hopes of liberty, but to rejoice with hundreds of thousands of those who are rejoicing in the enjoyment of their freedom, and to weep with the millions of those in our own land who are still weeping under a most cruel and unmitigated bondage.

And we would say to all who can possibly attend, come; and with your presence and countenance, do what you may to swell the rising tide of freedom, and give strength to the great impulse of the present age.

LORING MOODY, General Agent Mass. A. S. Society.

FIRST OF AUGUST CELEBRATIONS. The anniversary of West Indian emancipation will be celebrated by public meetings in ABINGTON, CONCORD, LYNN and WORCESTER. It is expected that the meeting at ABINGTON will be addressed by Edmund Quincy, William A. White, Addison Davis, Nathl. H. Whiting, and others; that at CONCORD by George W. Stacy, Wm. H. Channing, Caleb Stetson, and others; that at LYNN by James N. Buffum, Thomas T. Stone, and John Prince; that at WORCESTER by Adin Ballou, Samuel May, J. T. Everett, and others.

It is hoped that there will be large and enthusiastic gatherings at all these places—worthy of the great day to be celebrated. Let none be absent from these assemblies, who are not detained by an insurmountable necessity. Come one, come all!

LORING MOODY, General Agent Mass. A. S. Society.

FIRST OF AUGUST IN CONCORD. The anniversary of Emancipation in the West Indies will be celebrated in Concord by holding a meeting in a fine grove about three quarters of a mile south-east of the Depot. The meeting will be addressed by William H. Channing, George W. Stacy, Caleb Stetson, J. M. Spear, Lewis Hayden and others. It is also expected that Ralph Waldo Emerson will be heard. With such an array of brilliant speakers, how can any one stay away? Let all who love freedom and hate slavery, come to this meeting, resolved to do, for the removal of the yoke of bondage from the necks of three millions of our brethren and sisters, and to purge our country from its foulest stain and most withering curse.

The meeting will commence at 10 o'clock, A. M., and continue through the day. To save trouble and expense, the friends are requested to furnish their own refreshments.

As the place of meeting is near the rail road, the cars will stop for the landing of those who wish to attend, going and returning.

N. B. Should a sufficient number of our friends come by rail road to make it an object, the fare will be reduced half price.

ANTI-SLAVERY PIC-NIC IN ABINGTON. FIRST OF AUGUST! At the recent annual meeting of the Plymouth County Anti-Slavery Society, it was resolved that an anti-slavery Pic-Nic be held in the town of Abington, on the first of August, being the anniversary of the emancipation of the slaves in the British West Indies.

The meeting will be held in a beautiful grove near the Town House, in Abington. It will commence at 9 o'clock, A. M., and continue through the day. William A. White, Edmund Quincy, Addison Davis, N. H. Whiting, and several others, are expected to be present and address the meeting.

In order to avoid trouble and confusion, all are expected to furnish their own provisions. Seats will be provided, and also a plentiful supply of good water. Food for horses can be obtained on the ground. A special train of cars will leave Plymouth precisely at 8 o'clock, A. M., stopping at the way stations, and arriving at Abington at 10 o'clock. The regular train from Boston in the morning will stop at the same place, and also the trains each way at night.

Friends in the different towns, who are in possession of anti-slavery banners, are requested to bring them.

N. B. In case it should be stormy on that day, the meeting will be held on the first fair day, (Sunday) July 20, 1846.

JONATHAN WALKER. Late of Florida, intending a short time in the State of Maine, and will probably be at Portland on Sunday, the 19th. He will devote his whole time and attention to the anti-slavery cause, by addressing the people, the distribution of books, &c. He will also attend to the meeting at Concord, on the 1st of August, and will be glad to call on all his friends, who may address him, in care of Newell A. Foster, Portland Me.

THE EXECUTIVE COMMITTEE OF THE MEMBERS AND FRIENDS OF THE EAST-ERN PENNSYLVANIA A. S. SOCIETY. We would remind you that the annual meeting of the State Society is to take place at Kennett Meeting House, in Chester county, on Wednesday, the 5th day of August, at 10 o'clock, A. M., and invite you to be present, punctually at that hour, and to bring with you as many of your friends as possible.

Since our enterprise first took an organized form, there has been no period more deeply interesting than the present: none more calculated to inspire hope; none that has made louder demands for watchful fidelity. The cause imperiously requires that we should come together in our whole strength, and come prepared to give and to labor. For our own part, we dare not be absent, when we remember that the injustice and blindness of the master, and degradation of the slave, exist as much as ever, and that we are bound to be present, and to bring with us as many of our friends as possible.

Shall it be said that we are lukewarm, when the whole community is up in arms at the dictation of the slave power? Let none be discouraged, and say they feel as though they could do nothing, and that it is useless for them to go. Even were this true, it is useless for them to remain idle, when they see the holocaust of our country, and the ruin of our people, who have been ended with the spirit of Freedom and baptized into sympathy with the pining and down-trodden bondman. Let us remember the number of those for whose deliverance we labor, and that our most earnest appeals are laid upon the hearts of those who are bound to be present, and to bring with them as many of our friends as possible.

We hope to see at the coming meeting a full representation of the abolitionists of the Eastern Pennsylvania A. S. Society. We trust, too, that we shall all come together in such a spirit of self-forgetfulness and devotion to the right, that we shall be able to do deeds done which shall hasten with accelerated rapidity the slave's freedom from bondage and our country from disgrace.

JAMES MOTT, Chairman. HADWOTH WETHEALD, Secretary.

WESTERN NEW YORK ANTI-SLAVERY SOCIETY. The W. N. Y. A. S. Society has held its third Anniversary, and to awaken, to inform, and to inspire true American people, we have sent out a copy of slavery existing in our country, and to encourage or to interest their sympathies in the cause of the poor slave, we make this appeal to an intelligent public, confidently hoping that the hearts of the people will yet be made to beat in unison with liberty, that their eyes will be opened to perceive the evil work of oppression, and their ears unstopped to hear the cries of the down-trodden; to send forth an earnest voice and an efficient deed in behalf of the right, to assist with heart, hand and purse in the destruction of the vile temple of slavery, and to strengthen their moral resolution to work out the salvation of the enslaved, and to hasten the coming of that glorious day when men shall be slaves and oppressors no more.

Now is the time for every lover of liberty to wear for himself a garland of truth, and to encourage the slave; to stretch forth his hand, and raise him to the level of humanity.

To strike from his limbs the fetters that bind, And lift the dark pall that envelopes his mind. To accomplish this, it is necessary that lectures should be delivered, and books and pamphlets circulated; therefore the Executive Committee of the W. N. Y. A. S. have engaged for a lecturer and general agent, Wm. W. Brown, an eloquent and efficient laborer in the anti-slavery cause, who has felt in his own person the evils of slavery, and with the strong voice of experience can tell of its horrors. While thus engaged, he is dependent for his sustenance on the aid of the philanthropist; we would, therefore, ask you to contribute your abundance to the support of those who are laboring in the cause of our suffering brethren of the South, and to ask your friends and neighbors to do the same, however small the sum may be, and the blessing of those who have none to help them, will rest upon them.

You are also respectfully informed that the anti-slavery ladies of the city of Rochester have determined to sacrifice their time and means for the purpose of holding a Fair on Christmas week of this year, and New Year's day of next year, the proceeds of which are to be applied for the spreading of anti-slavery truth, in the most judicious way, for the benefit of the slave.

Any assistance that can be rendered them in carrying out this plan, either in the way of ornamental work from the hands of ladies, agricultural produce from the industry and kind hearts of farmers, or specimens of mechanical ingenuity from those who work in wood, brass, iron, or any other material, will be thankfully received, and give evidence that there is still left in man's obdurate heart, that feels for fellow man.

Donations of any kind may be placed in the hands of the general agent, Wm. W. Brown, or directed to HENRY BUSH, Treasurer, Rochester, N. Y.; also, communications may be addressed to the same persons.

JOSEPH C. HATHAWAY, President. SARAH A. BURTIS, Secretary.

C. W. LEFFINGWELL, Attorney and Counsellor at Law, and Solicitor in Chancery, FRANKLIN, PORTAGE CO., OHIO.

PRACTISES in the courts of Portage and adjoining counties. Collections promptly attended to. Office No. 5 Bridge street, second story.

REMOVAL. DR. BOWDITCH has removed to No. 8, Otis Place, the residence of his late father July 10th.

NEW-ENGLAND TRUSS MANUFACTORY. THE subscriber continues to manufacture Trusses of every description, at his residence at the old stand, opposite No. 30, 305 Washington-street, Boston, in Temperance Alley, up stairs. All individuals can see him alone, at any time, at the above place.

Having had twenty years' experience, he has afforded relief to three thousand persons for the last five years. All may be of different kinds of Trusses, more or less, that have been offered to the public for the last twenty years, from different patent manufacturers, and now continues to wear those of his own manufacture, he is now able to decide, after examining the rupture, what sort of Truss is best to adapt to will the cases that occur; and he has on hand as good Trusses as he will furnish any kind of Truss that can be had elsewhere.

He has J. F. F. manufactures as many as twenty different kinds of Trusses, and which are the different kinds similar to those the late Mr. John Beach of this city formerly made, and all others advertised in Boston, together with the patent elastic spring Trusses, with spring pads. Trusses without steel springs—these give relief in cases of rupture, and a large portion produce a perfect cure. They can be worn day and night. Improved hinge and pivot Trusses; umbilical and spring Trusses, made in four different ways; Trusses with ball and socket joints; Trusses for Protrusion, and by wearing which persons troubled with a descent of the rectum can ride on horse-back with perfect ease and safety. Mr. Foster also makes Trusses for Protrusion Uteri, which have answered in cases where pessaries have failed. Suspensory Trusses, Knee Caps and Back Bands are always kept on hand. As a matter of convenience and of speculation, the undersigned will keep on hand the following kinds from other manufacturers, which they can have if this does not suit them.—Dr. Hall's Improved Spinal Truss; Russell's do; Salmon's ball and socket Truss; Sherman's patent Truss; Marshall's Truss; Trusses; Bateman's do, double and single; also Trusses of all sizes, for children.

